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SHRI DASLAISANIK DHARMA JAINALA

(THE GARLAND OF VICTORY
OR TEN FOLD DHARMA)

By

SHRI RAIDHU,

The great poet of Apabhramsha of 16th century V E.

Eng Tr by

Late DR KAMTA PRASAD JAIN, D L., Ph D.

દ્વિતીય પદ વુસાન્ક -

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શ્રી અસિલ વિઝ્ઞ જૈન મિશન

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{ મુદ્રિત
અને નવું

P R E F A C E

The Famous and Great Poet of Apabhhransha, the mother of Hindi, is Shri Raidhu, who flourished in the 16th century of Vikram Era. He was the desciple of Acharya Yashakirti and the grand desciple of Acharya Gunakirti of Mathura Sangh and Puskar Gachcha. The seat of these Acharyas was in Gopachal or Gwalior. Shri Raidhu also took the vows of a Jain monk and then he was named Singhaseva.

The available works of Sri Raidhu are the following 'Sripal Charitra', 'Pradyumna Charitra', 'Vrata Sara', 'Karana Guna Sodasi', 'Dasalakshana Jaimala', 'Ratnatrayi', 'Megheswar Charitra', (Adipurana), Shada Dharmopadesha Ratana mala', 'Bhavisyavatta Charitra' and 'Karkand Charitra'.

'Daslakshana Jaimala' or 'Daslakshanik Dharma Jaimala' is the popular condensed work which is read by Jains on Paryushana Parva, the ten days Religious Festival which generally falls in August/Sept. every year. Every day of this festival is reserved for a particular Dharma, so every chapter of this work deals with that very aspect of the Real Religion.

My reverend father, Dr. K. P. Jain, alas, who is now no more translated it into English. My elder sister Smt. Sarojinidevi translated it into Hindi verse. My sincere gratitudes are expressed for their pains in translating this nice work.

My rev. father wanted its publication on the occasion of Paryushan Parva this year, so instead of many obstacles it is published in time. It is a great satisfaction to me.

Hope, wise readers will find it helpful in their spiritual elevation.

—Virendra

आदि

ता

किम्बत ११ वीं शताब्दी के अन्त में यह ग्रन्थ
 का संचिपन किन्तु बहुत ही कम ही हुआ है। यह ग्रन्थ
 का प्रकाशन यद्यपि पहले ही हुआ था किन्तु
 बाद में अनेकों अनुवादों में से यह ग्रन्थ
 हो रहा है। खोदनात्यान किन्तु यह ग्रन्थ
 विशेष योग रहेगा। परमेश्वर का यह ग्रन्थ
 धर्मों से सम्बन्धित होता है। यह ग्रन्थ
 महत्त्व स्वर्ग प्रमाणित है। यह ग्रन्थ
 बनाने के लिये इसे हिन्दी में लिखा गया है।
 साथ प्रकाशित किया जा रहा है। यह ग्रन्थ
 कामता प्रसाद जी की ओर से लिखा गया है।
 पिता जी न अपनी बोलचाल में लिखा गया है।
 तत्वायनुशासन' का स्वरूप लिखा गया है।
 अशरह गया जिसे मैंने पूरे का पूरा लिखा है।
 मेरी अमृता अमृतो सरोज का लिखा है।
 नुरूप अत्यधिक श्रम करने पर लिखा है।
 होने के नाते क्या कृतज्ञता लिखा है।
 मानने की बात तो है ही।

ता ।
 वत हों ।
 पित हों ।
 farer of
 face the
 never for
 e forgi-
 o heaven

१० पिता जी की दृष्टि

तीहुद यह कृति प्रकाश भी पा रही है लेकिन दुर्दैव से उमड़े प्रकाशका प्रगल्भोत्त अपरो आग्रांसे इसे साकार नही देय सका यह लिखते हुए मैं समाप्तक पीडाको अनुमृति कर रहा हूँ। धर्मी का धर्मभाव पैसा तुल्य हो सका है आज साकार हो रहा है—अब मेर लिये यहा धहुत है।

कवि रङ्गू अपभ्रंश के महान कवि है। इनकी अनेक रचनायें उपलब्ध हैं। जैसे 'भीपाल चरित्र', 'प्रणुप्त चरित्र', 'प्रवसार', 'कारण गुणपोद्गती', 'दशराक्षण जय माला', 'रत्न-त्रयी', 'भैरवचर चरित्र' (आदिपुराण) 'पद्मस्तोपदेशरत्नमाला' 'भविष्यदुक्त चरित्र' 'परवरण्ड चरित्र'।

जैनवाङ्मय के महान सेवक स्व० श्री गायूराम जी प्रेमी के अनुसार रङ्गू "मधुरा राघ पुष्कर गच्छ के आचार्य वरा कीर्ति के शिष्य और गुणकीर्ति के प्रशिक्ष्य थे इन आचार्यों की गद्दी गोपाचल या ग्वालियर में थी। जान पड़ता है कि उक्त कविवर ने पीछे जिनदीक्षा लेली थी। और तब उनका नाम सिंहसेन रखा गया था।"

कितना सुन्दर प्रकाशन हम इस रचना का करना चाहते थे उतना परिस्थिति वश व समयाभाव के कारण नहीं कर सके। आशा है कि द्वितीय आवृत्ति में परिवर्द्धन किया जा सकेगा।

बिनीत —

अलीगज ३१।८।६४]

वीरेन्द्र

OM

SHRI DASLAKSANI DHARMA JAIMALA

(THE GARLAND OF VICTORY
RE TEN FOLD DHARMAS)

श्री दशलाक्षाणिक धर्म जयमाला

(१)

उत्तम क्षमाधर्मज्ञिम् ।

(THE DHARMA OF RIGHT FORGIVENESS)

(१)

येन केनापि दुष्टेन पीडितेनापि कुत्रचित्
क्षमां त्याज्या न भव्येन स्वर्ग मोक्षमिलापिणा ।

जिस किसी दुष्ट के द्वारा भी, जो पीडित कहीं कदाचित् हों ।
फिर भी न क्षमा त्यागें सु भव्य, जो स्वर्ग मोक्ष अभिलाषित हों ।

Whenever a fortunate spiritual wayfarer of Nirvāna, called Bhavya, happens to face the onslaughts of a mischievous man, he never forgets and forsakes his *Kṣama dharma*, i.e. forgiveness, because he is anxious to attain to heaven and Nirvana

(२)

उत्तमस्वम सहज अजजड सचचउ

पुण सउच्चसजम सुतओ

चाउ वि आकिंचणु भवमम

वचणु वमचरु धम्मजु अखओ ॥

ये उत्तम स्वमा सु मार्गव औ, अजजड सत-शुचि सयम सपवर ॥

शुभ त्यागाकिंचन भवे भय भजन, वृद्धचर्य दशधर्म सुचिर ॥

Forgiveness, humility, simplicity, truth clean
liness, self control, penance sacrifice (i.e. charity),
nonpossessiveness and celibacy, when saturated
with Right Faith form the real and eternal
characteristics of the Dharma

(३)

उत्तम स्वम तिल्लोमह सारी, उत्तम स्वम जम्मोदेहितारी,

उत्तमस्वम रयणतय घारी, उत्तमस्वम दुग्गइ दुहहारी ।

त्रयलोक सार उत्तम स्वम है भव जलधितार उत्तम स्वम है ।

त्रय रत्न घार उत्तम स्वम है, दुर्गति निवार उत्तम स्वम है ।

The essence of the three worlds, indeed in
the true feeling of *Ksāma* (forgiveness) (of a
Right Believer) It is *Ksāma* which carries one
out of the ocean of birth and deaths The best
Three Jewels (of Right faith, Right Knowledge
and Right Conduct) reside only in right *Ksāma*
(forgiveness) And (it is the bl ssed) right
Ksāma which destroys the miseries of heinous
worldly conditions

(४)

उत्तमखम गुणगण सह्यारी उत्तमखम मुणिवि द पियारी ।
 उतामखम बुहयण चित्तामणि, उत्तम स पज्जइ पिरमणि ॥
 गुण मर्यादारी उत्तम खम है, मुनि गण धारी उत्तम खम है ।
 बुध चित्तामणि उत्तम खम है, पिर मय पज्जत उत्तम खम है ।

The Right Forgiveness causes to shine many other merits (in man) It is very dear to saints and sages For the wisemen it works like *chintamani* (wish fulfilling charm) Such a (blessed) *utama-ksama* (Right Forgiveness) could be attained by controlling and contralizing the activities of mind.

(५)

उत्तमखम महणिज संयल जणि,
 उत्तमखम मिच्छसंतमोमणि ।
 जहि असमम्यह दोस संमिअहु,
 जहि असमत्यइणउ हसिज्जइ ॥
 जहि ओकोसण सहिज्जइ,
 जहि परदोम णजणि मासिज्जइ ।
 जहि चेयणगुण बिपरिज्जइ,
 सहि उत्तमखम जिण मासिज्जइ ॥

जग से पूजित उत्तम खम है मिश्र्या तम मणि उत्तम खम है ।
 असमर्थ दोष पर खमा नहीं, नहि रोष रख्य असमर्थ जहा ॥
 ओकोस वचन पर खमा नहीं, पर दोष प्रगट विंचित न जहाँ
 चेतन गुण धारी चित्त जहाँ कह उत्तम खम जिनाराज वहाँ ॥

The Right Forgiveness is ever honoured in all the three worlds, it is the bright jewel which dispels the darkness of wrong belief

Where someone forgives the faults of a weakling, where anger is not shown toward the short coming of a weakling, where abusing words are borne with equanimity Where none declares the demerits of someone else, where the mind remains engaged in the pure consciousness of Soul, there and there only could be found *uttama ksama* (Right Forgiveness), —so says Lord Jinendra

(७)

इम उत्तमक्षम जुय नरसुरवगणुय

केवलगाणु लहेवि धिरु ।

हुइ सिद्ध निरजण भवदुह भजण

अगणिय दिसिपु गमजि चिरु ॥

नमते उत्तम क्षम युत को नरसुर गग धिर केवल ज्ञान लहे ।
हो सिद्धि निरजण भवदुख भजन अपि पुण्य, चिर सुखी रहे ॥

The mankind heavenly gods and the Vidyā dharas bow to the observer of *uttama ksama* He obtains *Kevaljnāna* (omniscience) and becomes a best sage He destroys the suffering of the world and attains the stainless status of a *Siddha* to enjoy its eternal bliss Hence one should always observe *Uttama Ksama*, i e. Right Forgiveness

(२)

उत्तममार्दवधर्माङ्गिम्

(THE RIGHT HUMILITY)

(१)

मृदुत्व सत्र भूतेषु काय जीवेन सय दा ।
काठि य त्यज्यते नि य धर्माबुद्धि विज्ञानता ॥

जो धर्म बुद्धि के अधिकारी, वे निरप्रति हो जग जीवों पर ।
मृदुता के भाव धरें हर में, पा विजय कठिन परिणामों पर ॥

Those prayfarers who are aware of the Truth consciousness, called Dharmabuddhi always behave in humility towards all living beings and give up hard and rigid feelings (caused by Self conceit).

(२)

मद्दुःख मयमद्गुण भागणिकदणु दयधर्मह मूल जि विमलु ।
सध्यह हियवारड गुणगणसारड
ति सड द ओ सजम सयलु ॥

मार्दव भय हारन, मान निवारन, दया मूल जिय विमल करे ।
य सबका हितकर स रभूत गुण, प्रत संयम को सकल करे ॥

The feeling of humility destroys the trans-
migrating condition of this world and it turns
away totally the feeling of self-conceit *Mardava*
[the humility is the root of compassion and is
an eternal clean characteristic of soul] It causes
benefit to all living beings and is the best of the
spiritual attributes All the vows and rules of
self-control become successful only by its obser-
vance

(३)

मद्वद माणवसाय विहङ्गु, मद्वद पञ्चेन्द्रियमण व डगु ।
मद्वद धम्मै कवणावल्ली, पसरह चित्तमहीहिणवल्ली ॥

मार्दव गुण मा फपाय हरे मार्दव इन्द्रिय मन दमन करे ।
मार्दव से दया चेति विपरे, भवि की चित्त पृथ्वी मे प्रसर ॥

It is the *Mardava* (humility) which destroys
the passion of self conceit And it is, indeed,
Mardava [humility] that controlys all the five
senses and the mind And it is again the Dharma
of *Mardava* which is instrumental in spreading
the vine of compassion in the heart of the way-
farer, which is the ground [for the vine of com-
passion to grow]

(४)

मद्वद जिणवरमत्ति पपासइ, मद्वद कुमइ पसर निणगासइ ।
मद्वेण बहुविणय पवट्टइ, मद्वेण जण वडरो हट्टइ ॥

मार्दव जिन भक्ति प्रकाश करे, मार्दव हृदय के रूप में
मार्दव बहु विनय प्रकाश कर, मार्दव शिव शैव छिन्न करे ।

The devotion towards Lord Jagannath (under the influence of the) *Mardava* (humility) It is due to *Mardava* (humility) that the tentacles are crushed Again it is *Mardava* teaches (the way farer) to honour all of enemies are destroyed by observing (i.e. humility)

(५)

मद्वेग परिगामविमुही, मद्वेग विद्वत्पति
मद्वेग बोधिहु छउ सोहइ,
मद्वेग ना निद्रु निद्रु

मार्दव से है भाव विशोधित, मार्दव से दुःख को दूर
दुःख विधि तप शोधित मार्दवसे, नर निद्रु छउ सोहइ

It happens by observing *Mardava* that the feelings are cleaned and *Mardava* makes it possible for achieve the works of this and The inner kind of penance *Mardava* [humility] in observe the way farer [who observes] *Mardava* encharit the peoples of all the

(६)

मद्वेग जिए सासन जाणिज्जइ,

अपनी कलश भावि

मद्वड दोस असेस निवारइ,

मद्वड जम्मड अहि ऊत्तारइ ।

जिन शासन ही जाने मार्व, है स्वपर रूप भावै मार्व ।
सब दोष निवारे ये मार्व, जन्मोदधि से तरे मार्व ।

The Dharma of *Mardava* is known rightly in the Order of Lord Jinendra (Spiritual Conqueror) only It is (by the grace of) *Mardava* that (the wayfarer' is able to discriminate between Soul and non-Soul), All the blemishes are cleaned by the observance of *Mardava* And it is *Mardava* which enables man to cross the ocean of births and deaths

(७)

सम्पद्वसण अगु, मद्वड परिणामुजि मुणहु,
इय परियाणि वि चित्त मद्वड धम्म अमल पुणहु ?

मार्व ह निज परिणाम सही सम्पद्वर्शन नर अग यही ।
इमसे परिब्याप्त रहे चित्त ही, वृत्ति करिये मार्व की नित हो ॥

Remember that *Mardava* (humility) is (your) soul's characteristic and it is a part of Right Belief Therefore keep it always in your mind and observe ever this *Mardava Dharma* with deep devotion

(૩)

ઉત્તમ આર્જવ ધર્માદ્ગમ્ ।

(RIGHT SIMPLICITY)

(૧૭)

આર્જવ ક્રિયતે સમ્યાદુષ્ટબુદ્ધિશ્ચ ત્યજ્યતે ।
પાપચિન્તા ન કતવ્યા શ્રાવકેધમચિન્તકે, ॥

હે વૃષ ચિન્તક ! શ્રાવક જન ઓ !
પરિણામ સરલ રક્તો મન જો ।
દુષ્કૃત ચિન્તન કર્તવ્ય ન હો,
દુરમતિ દર આર્જવ પ્રતિ ધ્રુવ હો

Oh, the wayfarer layman who keeps *Dharma* always in mind do endeavour to create soft feelings and give up the habit of hard and hot temper. Never think even of sinful acts. It is what is meant by *Arjaya Dharma* (Simplicity)

(૨)

ઘમ્મહ વરલક્ષણુ ઇજ્જવ ધિર મણુ
દુરિયવિહરણુસુહજણુ ।
ત દક્કજિ કિજ્જદ ત પાલિજ્જદ
તણિ સુણિજ્જદ સદ્ધજણુ ॥

आर्जव वर वृष लक्षण कहिये, अथ हर मुख कर धिर मन पइये ।
इस प्राप्त हेतु तत्पर रहिये, मुनिये आचरिये अथ हरिये ॥

The best characteristic of Dharma is *Arjava*. The simplicity of mind, speech and body is *Arjava*. It is observed well by concentrating the mind on it. Its observance causes the destruction of Karmas. Therefore hear its (discourse), ponder over it and (then) bring it into practice.

(३)

जारिस्तु नियचित्तिहि विचिञ्जइ
तारिस्तु अण्ह पुणभासिञ्जइ,
किञ्जइ पुण तारिस्तु सुहस चणु,
त अञ्जवगुण मुणहअव चणु ।

जिस विधि निज चित चितन करते, उस विधि वचरते आचरते ।
इस विधि सुग सचित कर सकते, इसको अवच आणव कहते ॥

What ever one thinks in his mind, he should accordingly then act in the same manner. Thus simple behaviour (of the wayfarer is in accordance to) *Arjava* Dharma and he obtains joy and happiness.

(४)

मायासत्तु मनहु नीसारहु,
अञ्जवधम्म पवित्ति विचारहु

बउ तउ मायाविग्रहु गिरत्थउ,

अज्जउ सिवपुर पयहु सत्यउ ।

कर दूर शत्य माया भाई, उच्चम आर्णवघर सुखदाई ।

जप सप व्यर्थ करे कपटाई, आर्णव शिवपुर पय सदाई ॥

O the wayfarer, just clean your heart by scratching out the arrow of deceitfulness and think over the Dharma of Arjava (Simplicity) All the observances of vow and penance of a deceit are meaningless. Indeed, this Arjava is a right support on the way of salvation

७ ॥ (५६)

जत्थाकुटिल,परिणाम चइखजइ,

तहि अज्जवधम्म जु सपज्जइ

इसण एण सख्य अखडउ,परम अतिदिय सुखकरइउ ।

अप्प अप्पहु भवहु तरइउ, ऐरिसु चेयणभाव पयउउ ॥

सो पुण अज्जउ धम्मइ लब्भइ,

॥

अज्जवेण वयरिउ मन सुब्भइ ॥

॥

जहँ कुटिल भाव विच्छिन्न करें, सहँ आशय धृप सत्यज्ञ करें।

निज दशन ज्ञान असण्ड धरें,सु अतीन्द्रिय सुख करण्ड भरें ॥

हे भव तरण्ड नौका निज से, निज के पवित्र ही भावन से ।

ये भाव सपज्जसे आर्णव से, हो जाय द्रवित बेरी जिस से ॥

Where the wicked feelings are cleaned there shines the *Dharma* of *Arjava* (simplicity) The merits of Right Faith and Knowledge and simple nature of soul are discerned in (the observance of *Arjava*), which is a treasure box of the best non sensual (i.e. spiritual) joy It is *arjava* which enables soul to cross (the ocean of) births and deaths and engenders brightest of the spiritual feelings in the heart The mind of an enemy shivers by (the practice of *arjava*.)

(७)

मदजड परमपण्ड गयसुकण्ड

विम्विरा जि सासउ अमओ ।

त गिर साइज्जइ ससउ हिज्जइ ।

पाविज्जइ जइ अचलपओ ॥

निश्चय असग अविकल्प अमै, शाश्वत परमात्म आर्जव है ।
इसको ससय तज ध्याते हैं, सो अविचल पद को पाते हैं ॥

In reality the *Arjava* is but desireless, simple eternal and fearless concept of godhood. Therefore shed off all doubts and meditate on the great concept, so that you may attain to the everlasting status of *Moska*

(४)

उत्तम मत्यधर्माङ्गम् ।

(THE RIGHT TRUTH)

(१)

असत्यं सखयां त्याज्यं दुष्टवाक्यं च सर्वदा ।
परनिन्दां न कर्तव्या मध्येनापि च सावदा ॥

मो भवि । उत्तमं सतं धर्मं यथा यो भूठं वचनं मर्तं कहे कदा ।
पर निन्दां नहिं केनैव्य, सया, मन । दुष्ट वचनं परिहरो मदा ॥

The fortunate one should always give up the (bad habit) of speaking falsehood and wicked words. He should not backbite against any one. This is what is meant by Truth !

(२)

दयधम्मह कारण बोसणियारण

इसमय पर मय सुवसयक ।

सच्चु ति वयणुल्लय भुवणि

११६

मंतुल्लउ बलिज्जइ वीसासयक ॥

दया धर्म का मूल सत्य ही, अथ हर औ दुहु भव सुखकर ही ।
जगत श्रेष्ठ विश्वास वास ही, तुलना रहित फही वच सत ही ॥

The truth is the root cause (for observing)
Daya dharma, i e compassion or mercy (By
speaking) truth the all the demerits vanish and it
awards (to the observer all the) joys of this and
the next world the best of the spoken words are
indeed, Truth it is incomparable & is an abode
of reliance or faith Therefore always speak truth

(३)

सच्चु जि सव्वह धम्मह पहान,
सच्चुजि महियल्लिगरुओ विहाण ।
सच्चु जि ससारसमुदसेउ,
सच्चु जि सव्वह मण सुवसहेउ ।

सब धर्मों में प्रधान सत है, भू पर भारी विद्यान सत है ।
मय जल को तरन सेतु सत है, सब जगके सुख हेतु सत है ॥

The greatest of the *Dharmas* is the truth and
it is the weightiest of all propensities The truth
is the bridge to cross the ocean of *Samsara*
(world) It is truth which causes happiness to
all beings

(४)

सच्चेण जि सोहइ मणुवनम्मु,
सच्चेण पवित्तउ पुण्णकम्मु ।

सच्चेण सयलगुण गण महति,

सच्चेण तियस सेवा वह ति ॥

स चेण अणुद्वय महवयाइ,

सच्चेण विणासइ आवहयाइ ॥

ये मनुज ज-म शोभित सवसे, हो पुण्य कर्म मचित सठ से ।

है गुण समस्त वृजित सव से, सुर द्वारा वदित भवि सव से ॥

अणुवत्त महवत्त पाले सव से, अपदा विनाशे सव सठ से ॥

The human birth becomes beautiful by observing Satya, i. e. truth and all merit are collected through the truth. All the rest merits shine in their better luster by truth. The heavenly semi gods also Serve the observer of truth. The minor and greater vows are observed more perfectly by practicing truth. And it is truth which turns away all kinds of calamities. (Therefore speak truth)

(५)

हियमिय नासिज्जइ निच्चभास,

णवि भासिज्जइ परदुह पयास ॥

परवाहापर नासहु म भव्व,

सच्च जित छवहु विरइगरव ॥

मवि! हो परमित हित वचन समी, पर दुख कारक बोली न कभी ।

बोली जिय ! मत धाधा कर भी, सठ बोली छोड़ो मान अभी ॥

O the wayfarer ! ever speak words beneficial words, do never speak words which may hurt

the hearer and cause him any trouble. Do give up such words of pride and conceit. Herein is truth.

(६)

सच्चुजि परम्पड अहिंय इयक,
 सो मावहु मयतमदलणअरक.
 ह विदज्जइ मणययकाय गुप्ति,
 ज एणि विट्ठइ समार अत्ति ॥

दे सत रवि' भव तम दलन को, भज सत परमानम बनने को ।
 मन वष तन गुप्ति सु धरन जो, दे सत समग दुख हरने को ॥

The Truth is but *Paramatma* (God), who like a sun destroys the darkness of *Samsara* [world]. Ever contemplate on this Truth consists also, in observing the three *guptis* [restraint] of mind, speech and body [By the observance of Truth] the miseries of the world vanish in time

(७)

सच्चु जि घमफलेष, केवलणाण लहेइ जणु ।
 त् पाळउ मो भव्य, मणहु म अलिय उइह ययणु ॥
 हे मवि । सत्य धर्म फल जानो 'वेदजं ज्ञान लहे' सरधानो ।
 अत सदा सत वचन प्रमाणो । मिथ्या वचन कभी न बल्लानो ॥

-- O gentle Souls ! you should try to grasp the results of Truth. By truth, the omniscience is attained (The Right Cleanliness). Hence you should ever try to speak truth and should never tell a lie

(५)

उत्तम शौच धर्माङ्गिम् ।

(१)

बाह्यमाभ्यन्तर चापि मनोवाक्कायशुद्धिभिः ।

शुचित्वेन सदा भाव्य पापभीतं सुध्यायकैः ॥

भय भीत पाप से श्रावक जना रख के पवित्र निज मन वच तन ।
बाह्यमाभ्यन्तर शुचि कर चेतन । ये उत्तम शौच धर्म वर्णन ॥

Those best among the householders, who
are afraid of sin, should always keep clean their
mind, speech and body Be the clean physically
as well as spiritually

(२)

सउच्च जि घम्म गच्छ त जि

अभगच्छ मिण्ण एउ उवमोग्गममो ।

जरमरण विणासणु तिजगपयासणु

आइज्जइ अहणित जि धुमो ॥

शुचि धर्मे अङ्ग उपयोग रूप,

तन से ये भिन्न अभ ग सरो ।

जर मरण विनाशक त्रिजग प्रकाशक,

निरवय अहनिश ध्यान धरो ॥

The cleanliness is a limb of Dharma, which is simple and partless. It is different from body, rather it is but the spiritual consciousness of soul. (By observing right cleanliness the misery of birth, death and old age is destroyed. All the three worlds shine in the light of the Right) Cleanliness. Therefore always day and night, contemplate [on the value of the] Right Cleanliness.

(३)

धम्म सउच्च होइ मणसुद्धह,

धम्म सउच्च ययणघण बिद्धइ ।

धम्म सउच्च लोह वज्र तउ

धम्म सउच्च सुतवर्पाहि ज तउ ॥

मन की शुद्धी में घर शुचि है जिन वच शुद्धी में घर शुचि है ।
औ लोभ हने में घर शुचि है, शुभ तप तपने में घर शुचि है ॥

The Dharma of cleanliness is possible when mind is clean, it is to be found in growing the wealth of scriptural knowledge. The right cleanliness could be observed only when one's heart is clean of greed. It could be seen in the observance of best penance.

(४)

धम्म सउच्च बमवपधारणु,

धम्म सउच्च मयदुणिवारण ।

धम्म सउच्च जिणायम भणरो,

धम्म सउच्च सुगुणअणुसरणो ॥

मन युद्धवर्ष में वर शुचि है, मर आठ हरन में वर शुचि है ।
जिनमृत प्रयत्नमें वर शुचि है, सद्गुण सु मननमें वर शुचि है ॥

The right cleanliness is observed by practising celibacy. When eight kinds of *mada* (intoxicating conceit of knowledge, wealth, family, caste, physical strength, *Riddhi* (superhuman psychic achievement), penance and beautiful body) is conquered then there appears right cleanliness. The right cleanliness is (increased by contemplating best merits (of spiritual advancement))

(२)

धम्म सउच्च सल्लस्यवाये,

धम्म सउच्च सुणिम्मलमाये ।

धम्म सउच्च कसाय अहावे,

धम्म सउच्च ण लिप्पइ पाये ।

ये हैं वृष शन्य हनन पर शुचि, सम्यक् सद् भाव मूजन पर शुचि ।
आ दे कपाय वगूलन शुचि, ये शोभित पाप पट्ट दिन शुचि ॥

The right cleanliness is practised by giving up three *salyas* (e arrows of deceit, falsehood and ambition). It is observed by (increasing) best spiritual feelings. The right cleanliness is to be found in the absence of all the *kāvyas* (passions) and in being aloof and away from the dirt of sin.

(६)

अहवाजिणयर पुज्ज विहाणे,

णिम्मल फासुय जल कयण्हाणे ।

त पि सउच्च गिहस्थह भासिउ
 णवि मुणिवरह कहिउ लोयासिउ ॥

अथवा जिन अथा विधान ये, निरमल प्रोसुक खल नहान ये ।
 शुचि गृहस्थ का धर्म मान ये, नहि श्रुति न्द्वन करें प्रमान ये ॥

To bath with filtered water in order to perform the worship of Jinendra could be cleanliness for an housholder, (otherwise bathing, whether in Ganges or Godavari, is useless) Bathing is not necessary for ascetics

(७)

भउ मुणिवि अणव्वउ धम्म सउच्चउ
 पालिज्जइ एयग्गमणि ।
 सुहमग्गसहामउ तिवपयदायउ
 अण्ण म चितइ विवि सणि ।

अथ अथिर समम्मत धिर करिये ।
 शिव दायक वर शुचि आचरिये ।
 शुचि पथ सहाय ये सरदहिये
 सण भो पर चितन — परिहरिये ॥

Ever thinking that this world is transient one should practise right cleanliness The Dharma of right cleanliness, in fact, is a great support on the way of heaven or Nirvāna Therefore contemplate always (contemplate always) (the Value) of *Shaucha Dharma*

(६)

उत्तम समयमधमङ्गिम् ।

(THE RIGHT SELF CONTROL)

(१)

सयमं द्विविधं लोके कथितं मुनिपुङ्गव ।
पालनीयं पुनश्चित्ते मध्यजीवेन सधदा ॥

मुनि पुण्य गणधरादि उत्तम, संयम विधि कहते हैं सुयुगम् ।
पालें सदैव भवि जीव स्वयम्, करके अपन परिणाम प्रशम ॥

The great saints have described the *Dharma* of *Samyama* (self control) of two kinds (viz outer and inner) The fortunate wayfarers should contemplate and bring it into practice

(२)

सजमु जणि दुल्लह जो त पाविल्लहु छडइ पुण मूढमई ।
सो नमइ भवावलि जंरमरणावलि

कि पावे सो पुण सुगई ॥

हुल्लम उत्तम संयम पाकर, महामुखी जो इसे त्याग कर ।
सयम विन भ्रमण सहे नर, भला सुगति फिर पावे क्योंकर ॥

It is a rare chance that one is competent to practice the *Dharma* of right self control And one (who has set himself) to observe, if (swerves from it) and stops practising it, is surely a great

fool Such a fool will have to roam about in worldly births and deaths He will never attain to be their worldly conditions

(३)

सजमु पचेदियदहणेण । सजमु जि कसाय विहङ्गणेण ॥
संजमु दुद्धरतयपारणेण सजमु रसचाइविचारणेण ॥

प चेन्द्रिय दहण स यम है, जु कपाय विहङ्गन स यम है ।
दुद्धर सप धारण स यम है रस त्याग विचारण स यम है ॥

The self control consists in controlling five senses and four passions (of anger, conceit, deceit, greed) By observing severe penance one practises self control To give up the (habit of blindly) relishing the tastes, is but self control

(४)

सजमु उपवासविज मणेण ।

सजमु सणवसरह यमणेण ॥

स जमु गुरुकामकिलेसणेण ।

स जमु परिग्रहगिह वापणेण ॥

मत उपवास किये स यम है, मन को रोक दिये स यम है ।
काय क्लेश किये स यम है, परिग्रह त्याग किये स यम है ॥

The self control is practised by keeping fasts and by controlling the activities of mind By practising right bodily mortification, one observes self-control And self-control could be observed by giving up ambition for possessions

(२)

स जमु तसयावररक्षणणेन ।

स जनु त्रिजिबोपत्त्यंतरमे ॥

स जमु सुस्तथा परिरक्तणेन,

स जनु बहु गणादयतरोन ॥

स यावर रक्षण समय है, त्रय योग निजन्द्रस समय है ।

त्रार्थ परोक्ष समय है बहु गणन निवारण समय है ॥

The self control could be observed by protecting the mobile and immobile living beings and by controlling three *yogas* (of mind speech and body) By examining the contents and meaning of the *sutras* (scriptures) the self control is observed Avoid too much walking and one will observe a self-control thereby

(६)

स जमु अगुक्पकुणतणेन ।

स जमु परमत्यविचारमे ॥

स जमु पोसइ दसणह पथु ।

स जमु निच्छय णदमोक्षपथ ॥

अनुकम्पा धारण समय है, परमार्थ विचारण समय है ।

सम्यक्त्व सु पोषक समय है, निश्चय शिव मार्ग समय है ॥

The self-control engenders compassion for all living beings It consists in thinking the *sum mum bonum* of human life It is the self-control which supports the way of Liberation and in reality self-control is the true Way of *Moksha*

(७)

संजमु विणु णरभव सयलु सुण्ण,

स जमु विणु दुग्गइ जिय उवण्ण ।

स जमु विणु घडिय म इत्य जाउ ।

स जमु विणु विहलिय अत्थि आउ ॥

यह नर भव व्यर्थ सु समय बिन, जिय दुगति पावे समय बिन ।

इक पडी न जावे समय बिन, यह आयु निरर्थक समय बिन ॥

Without the observance of self control this human birth is meaningless (Therefore observe right self control) Without practising self control the wayfarer wanders about in bad worldly conditions of birth & death Therefore not a single moment be wasted without observing self-control, because otherwise this human birth is of no value

(८)

इहभव परभव स जमु सरणु

हुज्जउ जिणणारहे मणिओ ।

दुग्गइसरसोत्तण खरकिरणोवम ।

जेण भवारि विसमु हणिओ ॥

सयम ऐसा जिननाय कही, इह भव परभव में शरण सही ।

सयम रवि भव हुज्ज घात कही, दुगति सर शोषण हेतु यही ॥

The Lord Jinendra hath said right that it is *Sanyama* (self control) which is the only protection in this and the next world

(,७)

उत्तम तप धर्माङ्गम् ।

(THE RIGHT PENANCE)

(१)

द्वादश द्विविध चेव बाह्याभ्यन्तरमेवत ।

स्वय शक्तिप्रमाणेन क्रियते धर्मवेदिनिः ॥ -

उत्तम तप द्वादश विधि लखकर, भेद प्रमानो बाह्याभ्यन्तर ।
भवि ! धर्मज्ञ । सुदृढ़, श्रद्धा कर, शक्ति प्रमाण तपो तप स्थिर ॥

The Right Penance is of two kinds (1) outer and (2) inner And these both are subdivided in six catagories each. The persons who are well versed in religious lore, observe them according to their capacity

(२)

णरमवपावेत्पिणु तच्च मुणोत्पिणु

सचिवि पचेदिय समणु ।

णिच्चेउ पम द्विवि स गइ छडिवि

तउ किज्जइ जाए वि चणु ॥

“ज्ञान जगाओ” नर तन पाकर, पच्चेन्द्रिय मन बशमें लाकर ।
परिमह तज्जि बन पास निमाकर उत्तम तप में ध्यान लगाकर ॥

If you have gained the human birth, (then the best thing for you) is to acquire true knowledge of the *Tat vas* and endeavour to control (the activities of the) five senses and mind After this much give up desire for possessions and retire to forest,so that you may perform the right penance ।

(३)

त तउ जहि स गढ़ छडिज्जइ

त तउ जहि मयगु बि लडिज्जइ ॥

त तउ जहि णगत्तणु दीसइ ।

त तउ जहि गिरिकवरि णिवसइ ॥

वत्तम तप परिमहत्ताग जहाँ, वत्तम तप काम विनाश जहाँ ।
वत्तम तप नगर सु भेष जहाँ वत्तम तप गिरि आवास जहाँ ॥

The right penance consist in giving up all possessions and in conquering the sexual urge of cupid The right penance could also be practised by remaining nude and retering to hills caves.

(४)

त तउ जहि उपसग सहिज्जइ ।

त तउ जहि रायाइ जिनिज्जइ ॥

त तउ जहि मिवसइ भु जिज्जइ ।

सावयोगेह काल णिवसज्जइ ॥

वत्तम तप उपसर्ग सहन है, वत्तम तप रागादि हुनन है ।
वत्तम तप जे नियत समय में, भावक गृह शुचि अशन ग्रहन है ॥

While practising the right penance (the way
farer, bears all kinds of miseries and sufferings
By observing penance the feelings of attachment
etc vanish The right penance consists in taking
meals as alms given by a Layman at his house
at the right time

(१)

त तउ जत्य समिविपरिपालणु ।

त तउ गुतितयह निहालणु ॥

त तउ जहि अप्पापरखुज्झइ ।

त तउ जहि भय माणु जि उज्झइ ॥

तप तहें पच समिति परिपालन, तप तहें जहें त्रय गुप्ति सु द--- ।
तप तहें निज पर मे- परीक्षण तप कारण मानादि विद्वन् ॥

The right penance consists in the observance
of Samitis and Guptis By discriminating between
one's self and other outer substances one observes
Tapā (penance) Tapā is there where the
causes of worldly transmigration are destroyed

(६)

त तउ जहि ससख्य भुण्डजइ ।

त तउ जहि कम्पर क विद्वन् ॥

त तउ जहि सुरभारिप्रपास ।

निज रूप विकाश जहाँ तप है, विधि गए सब नाश जहाँ तप है ।
करते सुर विनय तहाँ तप है भवि हित श्रुत अर्घ्य कहे तप है ॥

The right penance could be observed by contemplating on one's true nature of soul and by destroying the karmas Before the right penance *Devas* appear in devotion, The penance consists in delivering religious discourses for the fortunate *Bhavyas*

(५)

जेण तवे केवलु जि उपज्जइ ।

सासइ सुवख निञ्च स पज्जइ ॥

श्रेष्ठ कहा वह तपरचरण बग, उपजे जिससे हान सु निरचल ।
जिस तप द्वारा हटे कर्म मल, अविनाशी सुख पावे अविचल ॥

The best right penance is that which causes omniscience & awards the everlasting happiness.

(६)

बारहुविहु तउवरु दुग्गइपहुरु

त पुज्जिज्जइ विरमणेण ।

मच्छरुम-छडिचि करणइ वडिचि

त पि घरिज्जइ गउरवेण ॥

द्वादश विधि चे दुर्गति पथ हर, उत्तम तप अर्घ्य कर मन विर ।
इन्द्रिय बश कर मत्सर मद हर्, गौरवयुत धारो भवि । तप वर ॥

The twelve kinds of right penance is the destroyer of the way to bad worldly condition Concentrate your mind and then observe it, because it will destroy your transmigrating condition Give up deceit and consist and control the senses Than practise right penance with glory

(८)

उत्तम त्यागधर्मज्ञिम् ।

(THE RIGHT SACRIFICE OR CHARITY)

(१)

चतुर्विधाय सघाय दान च च चतुर्विधम् ।

दातव्य सर्वदा सद्भिश्चिन्तक, पारलोषिण ॥

दान चार समुचित सङ्गा के, देना चार सघ भविष्य के ।
सदा दान ये शोभित चतक, परमन का ह चितन नि के ॥

The right charity is of four kinds (i.e. Food, medicine, refuge and Knowledge) which should be given to fourfold Sangha (of ascetics, nuns, layman and lay women) by the noble persons who are awakened towards the good for next world

(२)

चाउ वि धम्म गउ त जि अभगउ

एणिसत्तिण भत्तिण जगहु ।

पत्ताह सुपचित्तह तवगुणजुत्ताह

परगइसयलु त मुणहु ॥

‘ त्याग अ ग घृष पूण रीति से, शवितनुसार भवित युव चित से ।
पात्र सुगात्रसहित गुण तप से, दो ‘परगति पाथेय ’ समग से ॥

The right charity is a limb of Dharma, which one should observe according to one's means. It should be given to the deserving persons, who may be engaged in penance and merits. Indeed charity will work as refreshment for the next world.

(३)

चाए आवागमन उहट्टइ । चाए निम्मलकित्ति पवट्टइ ।
चाए अरिगण पणविइ पाए । चाए भोगभूमिमृह जाए ॥

त्याग से आवागमन मिट रल त्याग से प्रसरे कीर्ति समुब्धल ।
त्याग से तन हो जारे अरि नल त्याग दान से नहे भोग बल ॥

The right charity causes the destruction of births and deaths. It is the source to spread one's praise all around. By practising charity even the enemies fall on one's feet and one gets pleasures of Bhogabhumis.

(४)

चाए विहिज्जइ निच्च जि विणय ।

सुहवयणइ मासेप्पणु पणय ।

अमय दागु दिज्जइ पहिलारउ ।

जिम जात्तइ परमवदुहयारउ ॥

दान फरो नित विनय प्रगट कर, नेह सहित शुभ वचन कहो धर ।
श्रेष्ठ प्रधान दात सु अभय कर 'अभयदान' ही है भव-दुख हर ॥

The charity should be given politely speak words and show love First of all give the charity of refuge so that you may destroy the miseries of the next world

(५)

सयदान दीजउ पुन किजजइ ।

शिमलणाग जेग पाविजजइ ॥

ओसह दिजजइ रोषविणासणु ।

फहविण पिच्छइ बाहिपयासणु ॥

दीने 'शास्त्रदान' सु द्वितीय पुन 'शास्त्रदान' सद बुद्धि प्रकाश ।
ओषधि दीजे रोग विनाशन, 'ओषधिदान' सु आगि व्याधि हन ।

Next of the charity is of knowledge by which one can acquire clear praise Thirdly give the charity of medicine so that all kinds of ailments may be removed

(६)

आहारे घणरिद्धि पवट्टइ ।

चउविठ चाउ जि एहु पवट्टइ ॥

अहवा दुट्टबियप्पह चाए ।

चाउ जि एहु मुसाहु समवाए

है 'आहार दान' सु श्रेष्ठि कर दान चतुर्विधि दो समृद्धि नर ।
अथवा दुष्ट विफल बुद्धि हर, निश्चय त्याग सु साम्यदृष्टि कर ॥

The gift of food causes (increase) of riches and wealth. Thus one should practise all the four kinds of charity. In reality the giving up of wicked intentions is right sacrifice observe it with equanimity.

(३)

दुहियह दिग्गज दाणु, किञ्जड़ माणु जि गुणियणह ।
दय भावियइ अमग, दमणु चित्तज्जड़ मणह ॥

दान सदा दो दुरी दमि नर ।, गुणी पुरुष अति प्रति श्रद्धा कर ।
सद् दशन चि त्वन निरंतर, रहे सदा ही अटल दया धर ॥

Give charity to the miserables and honour the wise. Have compassion on all living beings, and always contemplate on the Right Faith.



(૧)

ઉત્તમ આર્કિચન્ય ધમાદ્ગમ્ ।

(RIGHT NON POSSESSIVENESS)

(૧)

ચતુર્વિ શતિસરવાતો મ પરિગ્રહેદત્ત ।

તસ્ય સરવા પ્રકલ્પ ધ્યા સુષ્ણારહિતચેતસા ॥

ચૌવિસ મેદ પરિમદ્ પરિહર, મેદ કદે દ્વય વાહ્યાધ્યન્તર ।
અપને ચિત્તસં સુષ્ણા તજ કર, 'પરિમદ્ નિયમ'વનાઓ હિતવર ॥

The possessiveness is of twentyfour kinds,
which should be given up having conquered the
greed in mind

(૨)

આર્કિચગ્નુ ભાવહુ અપ્પહુ જ્ઞાવહુ વેદહુ મિષ્ણુઽળાળમઞ્જો ।
નિરુવમવયવજ્જઽ સુહમવણ્ણઽ પરમઞ્જતિદિય વિગયમઞ્જો ॥

જ્ઞાન મદ્ નન મિત્ત સુ ચિત્તન આત્મ ધ્યાન ધ્યાઓ આકિષન ।
નિરમય નિરુપમ ઘર્ષી ન ગદ્ય ન, પરમ અતીન્દ્રિય મુગ્ધમય ચેતન ।

To contemplate on (the pure nature of) Soul
is right *akinchanya* so always contemplate it
as separate and distinct from body, full of know-
ledge incomparable, devoid of colour, smell
etc. full of happiness, unknowable by senses
and beyond the reach of fear etc :

आकिचणु बड सगह निविति ।

आकिचणु बड सुहसाणसति ॥

आकिचणुबड विपलियममति ।

आकिचणु रयणत्तयपविति ॥

परिग्रह निरपति वृत आकिचन, शुभ ध्यान शक्ति वृत आकिचन ।
हे ममत त्याग वृत आकिचन रत्नत्रय धारण आकिचन ॥

The *akinchina* is observed by giving up all kinds of possessions. When the self acquires the power to (concentrate itself into) meditation then is there *akinchana*. To give up the feeling of attachment is *akinchana* and to observe (the rules of the) *Ratnatraya* (D h a r m a) is *akinchana*.

(३)

आकिचणु आउच्चियइ चित्त ।

पसरतउ इ दिव्यवणु विचित्त ॥

आकि चणु देहह ऐह चत्त ।

आकि चणु ज भवसुहविरत्त ॥

इन्द्रिय वन विचित्र में ये मन, प्रसरण सकीचे आकिचन ।
देह नेह परित्याग अकिचन, भव सुख विरक्तता आकिचन ॥

To stop the mind from wandering into the wonderful forest of senses is *akinchana*. To give

up love of body is also *akinchana*. And the *Akinchana* is in renouncing the worldly pleasures.

(४)

तिष्ठमत्तपरिग्रह जय नलिय ।

आकि चणु तो नियमेण नलिय ॥

अप्यापर जत्य विचारसत्ति ।

पयडिज्जइ जहि परमेद्धिभत्ति ॥

एण मोत्र परिग्रह नही जहों, नियमित आकिचन प्रगट सही ।

हो स्य पर विवेक विचार जहा परमेष्ठी भक्ति प्रकाश जहा ॥

Where there is not the best possession even of a straw, there is the Dharma of *Akinchana*. Where one is engaged in discriminating between Soul and non soul (matter etc) and is devoted in worshipping the five Great Ones, there is the Dharma *Akinchana*.

(५)

एडिइज्जइ जहि स कप्प दुट्ठ ।

मोयण, यडिज्जइ जहि यजिठ्ठ ॥

आकि चण, यम्मु जि एम होइ ।

त माइज्जइ निव इत्य सोइ ॥

भवि जीव ! दुष्ट सकप हरे, नीरस भोजन का चाह करे ।
 नत आकिंचन इस भाति वरे यह जग जिम का निवर्ध्यान धरे ॥

Where bad intentions are done away with
 and where only unrelishable food is desired,
 there and there only is *Akinchana* Ever
 contemplate this (Dharma of non possessiveness)
 in this world

(७)

एषहु जि पहावे लद्धसहावे तित्थेत्तर सिवणयारि गया ।
 नयकामविघारा पुण रिसिसारा वंदणिज्ज ते तेण सया ॥

आकिंचन धर्म प्रभाव महा, जो तीर्थकर शिव नगर गया ।
 गत काम विकार अपीगण या, व्रत के कारण नित पूज्य भया ॥

It is the glory of *Akinchana* that even Tirth-
 ankaras attain *Nirvana* by its help There are
 many other saints who have conquered cupid
 and became adorable (by the grace of *Akinchana*)
 So observe it always



desires or lusts do follow this great virtue of Brahmacharya (celibacy). The mind and heart which are captured by the elephant opposite sex's pleasures should be controled properly

(३)

चित्तभूमि मयगु जि वप्पज्जइ ।

तेण जि पीडित करइ अकज्जइ ॥

तिषह क्षरीरइ निदिय सेवइ ।

णियपरणारि ण मूढउ वेयइ ॥

काम विषय की वृषज भूमि चित्त, करै अकाल काम से पीड़ित ।
निदित जो नारी तन सेवत मूर्ख स्व पर स्त्री नहि देखत ॥

The cupid takes birth in the sphere of heart. A person, captured by it (cupid) does unethical and unlawful acts. He enjoys the unholy body of ladies and then he does not even see as who is who means the lady which he enjoys is his own wife or not ?

(४)

णियइइ णरइ महादुख भु जइ ।

सो हीणु जि न मव्वउ न जइ ॥

इय आणेप्पिणु मणवयकाये ।

अमवेद पालहु अणुराये ॥

इसमें ब्रह्मचर्य्यं प्रत तनकर, पावे जीव नरक सो दुखकर ।
 सा जान सु मन वच तन कर, ब्रह्मचर्य्यं अनुराग सहित घर ॥

Those persons who don't observe celibacy (Brahmcharya) they fall in hell, and suffers immeasurable miseries—knowing it, one should observe celibacy (Brahmcharya) by thought, speech and body

(५)

तेण सह जि लब्धमइ भवपारउ ।
 धन विण वउ तउ जि असारउ ॥
 बनव्यव विण आयकिलेसो ।
 विहल सयल मासयइ जिणेसो ॥

ब्रह्मचर्य्यं सब जिय भव तारन, प्रत तप व्यर्थं सु ब्रह्मचर्य्यं विन ।
 व्यर्थं क्लेश तन ब्रह्मचर्य्यं विन इस प्रकार से भाषे भी जिन ॥

All of the souls cross the world's ocean by the boat of celibacy (Brahmcharya) Without celibacy all vows, penances are useless, and without it all austerities are meaningless—it is stated by Lord Jinendra

(६)

बाहिरफरसैंदियसुह रक्खहु ।
 परम बम अकमत र पिक्खहु ॥

एण उवाए लगेमड सिवहह ।

इम रइधू बहुमणइ विणइयह ॥

स्पर्शान सुग्न बाह्य त्याग नित्त, प्रह्व अभ्यन्तर ध्यावा नित्त प्रति ।
यही उपाय मनो भवि।शिवपति इम रइधू अति कहै विनय युत ॥

Safe guard your Soul from indulgences of
external senses save your elt from them Find
the supreme celibacy (Brahmcharya) in your own
Self With the help of this Brahmcharya, the
salvation is attained—thus again and again very
humbly says poet Raidhu

(७)

जिणणाइ महिज्जइ मुणिपणमिज्जइ

दहलक्खणु पालयइ निरु ।

नै। खेमसोहसुय मैव्विविणमज्जुय

होलुय मण इहे करहु थिर ॥

मुनिगण प्रणमित खिनवर भाषित दशलक्ष्ण मय योग रखो नित
खेमसिइ सुत मव्य विनय युत, होलुय' सम सुस्थिर करलो चित ॥

Lord Jinendra states the glory of these dhar-
mas and the great munis (monks) bow to them
Hence, O gentle souls, you must observe them
Pacify your wavering heart like Shri Holu, the
the son of Khem Singh (a contemporary of poet
Raidhu who flourished in 16th century of Vikram
Era)

साणठाण मल्लारउ किज्जइ,

मिच्छाममउ पवेस ण दिज्जइ ।

सीलसलिलधारहि सिचिज्जइ,

एम पमत्तो बड्ढारिज्जइ ।

धत्ता

कोहानल चुक्कउ, होउ गुरक्कउ,

जाइ रिसि दिय सिट्ठगई ॥

जगत्ताइ सुहक्कर, धम्ममहात्तर,

देइ फत्ताइ सुमिट्ठमई ॥

इस विधि जो कर्म करे निरन्तर सो हरते है भय दुख पिजर ।

वे रोग रहित हो अजर अमर आ' प्राप्त करें मुख्य अविनश्वर ॥

मिले साक्ष फल, पालो वृष दश धारो धर्म अन्न बल समुचित ।

'धर्म' वृक्ष की जम भूमि शुभ, 'मादव' पल्लव 'आर्जव' शाख-सु ॥

मूल शाख 'सठ पत्र सु रागम', द्विविधि महा तप पु'प सुवासित ॥

'चारदान शुभगंध प्रसारित' मन्त्र भ्रमर अति ही चित्त प्रमुदित ।

सुर नर स्वेचर पक्षी सम ते फल कल करते सुखफल लहते ।

नील अनाम दीपो श्रम हरते 'आर्किचन' सु सौम्य तन धरते ॥

'त्रयवय' छाया शुभशामित, रात्रि ह'म गण जिसके आश्रित ।

धर्मवृक्ष यह रम्यो सुरक्षित, नीव दया भय वचन सुभाषित ॥

इस वृष तह तल, ध्यान ध्यान कर, मिथ्यामत प्रवेश सत्र परिहर ।

सीधो सील मलिल धारा धर, करो इसे इसविधि समृद्धि धर ॥

गभीर धनो हर क्रोध अनल, जिससे गति श्रेष्ठ मिले निरमल ।

दशधर्म महा तह सुगो सफल, जग करै 'फनौ' नित सिष्ठ सुफल ॥

Thus destroying karmic matter's bondage,
one who put the cage of universe to an end,
may attain everlasting bliss

One should observe these different religions
by which the fruit of liberation is achieved
Now the poet is giving simile of a tree to these
ten religions. Forgiveness is the earth or
ground on which this great tree of ten religions
is standing, Mardava (Humility) is its tender
leaf, Arjava (Simplicity) is its branch Satya
(Truth) & Sauch (Cleanliness) are its roots,
Sanjyam (Self control) is its green leaf or leaves,
Tapa (Penance) is its flower, Tyaga (Sacrifice or
charity) is its smell which is spreading far and
wide. The gentle souls of men women, celestial
beings and so on are the bees, birds which
twitter and eat fruits of joy. Akinchana
(Non Possession) is its stem and Brahmacharya
(celibacy) is its soothing shadow
where Rajhana (white goose) take shelter. This
tree of ten religions should be protected, the
kindness should be kept in words, & the place of
meditation should be made under this tree. The
wrong belief should not enter it and this tree
should be irrigated with the water of Sheel
(chastity). With continuous efforts it should be
brought up.

Extinguish the fire of anger, be sober so that

nice Gati (state of existence) may be acquired
Imparting joy to whole universe this tree will
give sweet fruits to the world

अवशिष्ट छंद

म पूज्य पद पञ्च हृदयधर निकट भठ्य भी प्रयधू फविवर ।
दशलक्षण की जयमाला वर हर पर हितार्थ रची शुभ मनिकर ॥
पूज्य पिताछि ने अपभ्रश कृत, लिखकर छन्दजी में ससका ।
भाषा हनु प्रेरणा हमको भक्ति सहाय रही तब इसको ॥
नभ नव चतु द्वय वधमान का, स वत् निर रसाग्रन्धन का ।
'हेतु' कम छंद इस वषात का भूल सुधारो' प्रण सञ्जन का ॥
स वर कारण' सु प्रयास धरै, मानादि कपार विनाश कर ।
जब तक शिर नगरी वास वरै तब तक इसका अभ्यास धरै ॥

* स्व० श्री रामदास प्रसाद जी जैन



सम्पूर्ण

